

# Touchstone

Surrey  
Earth  
Mysteries



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## FIFTY YEARS OF LEY HUNTING

It was fifty years ago this year that I first heard of leys, from school friend Philip Heselton, who had just returned from attending the first of Tony Wedd's STAR Fellowship Rallies in Chiddingstone, Kent in June 1960. The STAR Fellowship was primarily concerned with flying saucers and extraterrestrial contact, but leys became involved through Tony's small but influential booklet *Skyways and Landmarks*. In this Tony brings the UFO and ley

subjects together via a mention by contactee Buck Nelson that the extraterrestrials use magnetic currents, each of which is named and numbered, and that where they cross is comparable to a cross-roads sign. He particularly noticed that last word, as it is not necessary for the sentence - but its presence meant to him that there were signs on the earth that marked these currents.

This brought back Alfred



Watkins work to Tony, and so a connection was forged between the two subjects that was to bring back leys into public consciousness after a period in the doldrums since the Straight Track Club had disbanded in the 1940s.

Philip and I became interested in leys then as well as flying saucers, and not long afterwards we formed the Ley Hunter's Club which eventually started its magazine *The Ley Hunter*, under Philip's editorship (while I continued to edit *Saucer Forum*, a UFO magazine). This magazine continued to run for many years of course - after Philip it was edited for one issue by Ken Rogers, but then (after a short break) it was taken over by Paul Screeton who continued it very successfully on a monthly schedule. He ran it as a standalone magazine, abandoning the idea of an organisation, and this was continued after 1976 by Paul Devereux

until his discovery that leys do not exist (!) It was then continued for a short time by Danny Sullivan, till he came to the same conclusion. Fortunately there were still those who know that they do exist, and the torch was carried on once again by an organisation, the Society of Leyhunters, whose newsletter continues to disseminate the ley information and which has organised a number of very interesting moots.

I still continue to edit *Amskaya*, the STAR Fellowship magazine, by the way, even though that organisation ceased to exist many years ago apart from this, and have a number of subscribers who have both this and *Touchstone* (which still exists although the Surrey Earth Mysteries Group unfortunately does not now).

## SOCIETY OF LEYHUNTERS SEPTEMBER MOOT 2009

### Part 2

On Monday we travelled to Saffron Walden, on the way stopping to see the Bartlow Hills, three striking Romano-British mounds.

Then in Saffron Walden we met Carolin Comberti to speak to us at the turf maze on the village green. It is lined up with the four directions, and is one of the oldest – its actual age is not known. It is traditionally linked with Troy, and with the Perpetual Choirs, being the centre of the eastern of the twin circles of medieval choirs. The area has a strong association with the Knights Templar, of which Geoffrey de Mandeville, who built the nearby castle, was one. The node points of the circles, which include Stonehenge and Glastonbury Abbey, are part of the Druid system of magic and alchemy, and the vesica piscis joining them represents the divine marriage, bringing the land to a state of fertility. The western or peace circle has its centre in the Malvern Hills, Whiteleaved Oak, the meeting point of three counties – Herefordshire, Worcestershire and Gloucestershire. The chanting was on a twelve note scale – different at different times of the year. The eastern circle, with Saffron Walden at its centre, is the power circle.



*Saffron Walden labyrinth and bank*

knew, and fed it with chants. The wavy lines are dragon lines, and the straight is the taming of the dragon.

We then walked the maze, Carolin suggesting we take any difficulties we may be encountering to be resolved at the centre.

We then travelled to Wandlebury Hill, with its huge ramparts. There is a legend about St. Osbert challenging a knight – and if at midsummer you say “Knight tonight appear” a headless knight appears. Osbert beat him and the horse disappeared, but every solstice his wound bled. There are also legends that Brutus or Brit landed and had war with a giant Gogmagog. We passed the spot where T.C. Lethbridge had allegedly found his buried chalk figures by hitting the ground with a heavy pole. The three figures found do not seem to be compatible with each other, though.



*Wandlebury banks, where the blessing took place*

We then walked around the ditch to the place where, in 2001, Carolin and a group had blessed the Loxodrome stones and a crop circle including a labyrinth pattern had appeared in a nearby field.

That afternoon we went on to Cambridge, via the park and ride system as parking is virtually impossible in the town, to meet Prudence Jones who was to take us on a tour and explain its very complex history. We began at the quayside – Cambridge was originally an international port, and barges had used it till World War 2. Alfred, at the Treaty of Wedmore, ceded this port to the Danish Guthrum. As a result villages grew rather than the farmsteads that had existed before.

Uphill from the bridge was the Hulme, the Danish settlement, and the church of St. Clement. Clement was the first pope in Rome, in the reign of Trajan. He was exiled to the Crimea, where he miraculously fed 2000 Christians. He was martyred by being tied to an anchor and thrown into the Black Sea. St. Cyril, the saint of the Russians, found some bones and an anchor near there and assumed they must be Clement's.

Opposite St. Clement's, were the eagles on the gateway to St. John's College. The symbols for the four Evangelists – lion, eagle, bull and man – are associated with the zodiacal constellations which marked the solstices and equinoxes.

Coming to the Round Church (Holy Sepulchre, in the churchyard of St. George's) we were at the beginning of the seven-church ley. Although similar to the Temple Church in London, it is not associated with the Templars. It is based on the Church of the Holy Sepulchre in Jerusalem, and predates the university.

The seven-church ley, discovered by Nigel Pennick, links the churches of Holy Sepulchre, St. Michael's, Great St. Mary's, St. Edward's, St. Botolph's, the 19th Century Emmanuel United Reform Church, and Little St. Mary's, formerly St. Peter's Without the Gate. All except Emmanuel and Great St. Mary's are thought to be Saxon foundations, and all except Emmanuel are pre-Reformation. The line runs through the centre of the rotunda of the Round Church through the edge of the Trumpington Gate of the old city. Nigel Pennick also noted that the measurements of the ley are significant in terms of the Saxon foot and indicate a date of 1000 AD for the alignment, with the church buildings bringing this to the 12th or 13th century. The position of Emmanuel Church seems to be evidence for subconscious





***Prudence Jones speaking in the Round Church  
(picture Alan Bowers)***

mapped the Northwest Passage, constructed stage machinery and was concerned with Enochian script.

Michaelhouse, by St. Michael's Church, was one of the earliest colleges (14th century). King Sigisbert founded it for training priests. Shortly after this came the Peasants' Revolt, as a result of which Cambridge lost civic rights.

We then came to the immense King's College Chapel, 35 feet longer than Oxford Cathedral, built by Henry VI, a scholar who bought a merchant's house to found the college. The outline of another church can be seen in the grass in dry summers—it was demolished to make way for the west end of the chapel.

Great St. Mary's, on the seven-church ley, is the university church—was also the market church built by the merchants of the Guild of St. Mary. We continued on to two churches of Saxon foundation, St. Edward, King and Martyr and St. Benet's with a Saxon tower. Finally we came to the church of St. Botolph, the patron saint of travellers, whose churches are almost always by city gates.

That evening Prudence spoke to us on Cambridge—the Wider Landscape Context. We saw a street plan of Cambridge in medieval times, and Nigel Pennick's seven-church ley in relation to it, and the river and quaysides. Then we saw the earlier picture, in the 9th century. The high ground determined the shape of it—gravel above clay. It was a hill by a bridge, and a port.

King John signed the Cambridge Charter in 1201 to confirm the privileges of the town. It had lost many under the Norman kings, but bit by bit had won them back. We saw King John's horoscope, which indicated a lot of greed.

We saw the lie of the land in a map of Cambridgeshire, with rivers running to the Wash. It is the edge of the chalk, gateway to the Fens. There are henges in the Fens, but the distinction between different

siting.

St. John's is the oldest college site, having been originally a poorhouse, but was not the oldest college, this being Peterhouse, formed when lay students were ejected from lodging on the site, and formed a college at the other end of town.

Coming to Trinity, we saw Sir Isaac Newton's rooms, with an apple tree in front that was a descendant of one at his house. John Dee, a man of similar temperament to Newton, had lived there 120 years before. Philosopher and astrologer to Elizabeth I, he was a cartographer who

explanations and reasons bedevils ley hunters.

Aristotle's four causes were mentioned; the material cause is what it is made of, the efficient cause is what pushes it, the formal cause is the laws of materials and physics, and the final cause is the purpose or result.

Roman Cambridge was planned on the Etruscan Discipline, on high ground where two major routes crossed—Via Devana from Colchester to Ermine Street at Huntingdon, and Akeman Street from Ermine Street north of Royston to the Isle of Ely and possibly beyond. The discipline was based on a myth from Asia Minor (Iraq). To Northern Italy this was the way of city planning. The square shape of the camp was "Mundus", the universe. There was a ritual pit and a pentagonal shrine in the late 4th century. It was a fort for only a few decades, then this was demolished and it became an informal township. By the year 360 the Continent was under strain, and Britain became a defensive compound. There is a fort under the Shelley Garden with two medieval roads. The church of St. Peter was the temple of Diana at the entrance.

Alfred Watkins showed that leys skirt the Castle Mound. The Huntingdon Road is aligned to the midsummer sunset. There is a twentieth century farmhouse there on an Iron Age site.

T.C. Lethbridge was following a legend of what he thought might be there at Wandlebury. In the mid-50s he investigated the site hitting the ground systematically with a steel bar, and noting the patterns of places where it penetrated more. He found three figures of seemingly different types. —one a figure like Epona with a beaked horse, a giant figure wielding a sword and an unusual "wind demon" with a crescent moon above it. The Preservation Society considered them "complete artefacts".

Lethbridge was Keeper of the Museum of Archaeology and Anthropology in Cambridge and a registered academic, but in disgust at his treatment he retired and proceeded to write books about such subjects as witches and dowsing. The Gods spoke through Lethbridge.

Also at Wandlebury, Tim O'Brien used his surveying skills to discover the Loxodrome alignment starting at the hill, and the alignment of stones called "Line A". The stones illustrating Line A are well-established.

On Tuesday the field trip was to Grime's Graves, the site of Neolithic flint mines, once again with the "Grim" name, where we were led by a very enthusiastic and knowledgeable guide who revealed some interesting discoveries that were not in the guide book. One was found in 2005—a 64,000-year-old Neanderthal burial six feet down, with the individuals in foetal positions and covered in red ochre.

The site was a large area covered in depressions, and many mistaken ideas were formed as to its origins before its true nature was discovered. There were several different techniques of mining used—one we visited first was a linear quarry where the flints were extracted from the side of a slope. Many antler picks were found in all the mines, about 10% being for left-handed use, indicating a similar proportion of left-handers to today.

Pit 2 was excavated in April 1914, and two-thirds of a woman's body was found at the bottom. Not knowing the age, the police were called and took the remains away, then lost them! It was possibly an Iron Age shepherdess as a crook was found nearby. There are ten galleries off Pit 2, and strangely

all over the site galleries turn before meeting earlier galleries from other pits. It is not known how the position of the earlier ones was known. When pits were worked out, they were filled in before new ones were dug.

The area was originally a sea floor of a shallow tropical ocean. Flints are thought to be the remains of sponges. It is not proven, but it is thought that a dip in temperature caused hydrogen sulphide to create sulphuric acid which attacked the silica to form a gelatinous mass which formed nodules in depressions such as animal burrows. Obsidian is very similar chemically, but flint has more water content which dissipates impacts when the rock is used as a tool.

We then came to Greenwell's Pit, the first mine excavated, in 1868-1870 by Canon Greenwell. It was also the deepest, at fifty feet. It was correctly dated, and antler picks were found there, as well



***Recounting the haunting at Grimes Graves  
(picture Alan Bowers)***

as rabbits which had burrowed into the side of the pit and fallen in. Grim was originally a name for Woden or Odin, so the name means "Odin's Quarries". With the arrival of Christianity, Grim was associated with the Devil, and superstition kept people away. A strange setting of two antler picks with the skull of a seabird in between, and a Cornish greenstone axe head below, was found in one of the galleries of this pit. Every pit has five hearths around it, where animal bones and late Neolithic grooved ware pottery have been found.

We then went to a slight rise which is the fourth highest point in Norfolk. It is also the meeting place of the hundred, where boundaries converge. There was a Bronze Age farm over the mines here. The guide recounted an experience when he was standing there at night at Hallowe'en in 2006. There was a moon, and the mist from the valley looked like a flood. As the moon rose he saw shapes moving in the mist, and as it began refracting through with silver light there seemed to be shadowy figures moving around. Boudicca's army is likely to have been in this area, with many "Ick" place names around (Iceni). At an excavation here two Iron Age burials were found – a man facing east, and under him a woman in a foetal position with a chalk plaque above her, with some inscription that had become illegible. The upper burial had disturbed the earlier, but the lower bones had been replaced as they were. Laurence dowsed asking the question "Was it Boudicca" and seemed to get an affirmative answer. The date of the remains was first century BC, which was consistent with this. They were sent to the British Museum. The site is also famous as the place

where Time Team archaeologists Phil Harding and Mick Aston first met.

We continued to Pit 15, which had been excavated by Leslie Armstrong in 1937-9, finding nine galleries radiating from it. This was where the controversial chalk "goddess" figure was allegedly found, although most now consider this was not genuine, especially as Armstrong's wife had been known to carve such figures. Nothing similar was found in any of the other pits, although many chalk bowls had been found which had been assumed to be lamps, until it was realised that oil dissolves chalk. The guide's opinion was that these were reflectors for reflecting sunlight into the galleries.

Finally we arrived at the pit that is open to the public, were given helmets and descended into the darkness, lit only by lights that were in the galleries radiating from the pit.

We continued from here back to Rougham, where Will Lord gave us some insights into a number of skills that our prehistoric ancestors used, and gave us the opportunity to try them. Dressed in a hide tunic, he showed how sharp-edged tools could be knapped from large pieces of flint using a round stone and hitting it at just the right angle. Various different types of implement could be produced.

Another skill was the making of fire using a bow and a peg and light kindling. Once again it looked easy but was found not to be – Adrian however was successful in creating the fire. Other items demonstrated were a horn and a longbow.



***Will Lord flint-knapping***

That evening we had a talk on King Edmund, Saint and Martyr, by Tim Holt Wilson. He had been interested in this king since he was a boy, seeing a pageant at Bury St. Edmunds. He had been approached by Rosebery Crest Publications to produce a book, and had taken a factual philological approach. Brian Whelan, the illustrator, had taken an imaginative approach.

Edmund ruled East Anglia between 855 and 869, and was its last independent king. His name meant "Prosperity Protector". His social world had four classes: warriors (all the upper class), priests, freemen or churls and slaves. Edmund was a devout Christian and considered he had no overlord but God. He was a boy king of kingly Saxon forebears – there are different accounts of his origin, some saying he was local, another that he came from Saxony, which seems unlikely. He was said to have been compelled to rule by popular choice; also he was attractive and graced with humility and eloquence.

However, these were turbulent times when Danish armies were invading. He fought with the Danes and was killed; the Anglo-Saxon Chronicle details his death as having been bound and beaten, then tied to a tree and pierced with many arrows, then beheaded and his head thrown into a thicket of thorns. The cult began with the severed head; local people retrieved the body and searched for the head and heard his head shout "Here, here, here!" and found the head between the paws of a wolf. Within 30



years coins were being minted by Alfred with “St Edmund Rex” on the reverse.

In 915 the body was removed to a purpose built church and it was noted that it seemed to have an incorrupt appearance. A woman made it her custom to open the coffin and clip his hair and nails. The Danes were still attacking, however, and in 1010 the shrine was moved to safety in London. A miracle was said to have happened as the cart came to a bridge too narrow for it and crossed with one wheel in the air. The Danish leader was then said to have been killed by the spirit of St. Edmund. His successor was careful to respect Edmund, and brought in Benedictine monks to care for the shrine. The shrine was destroyed at the Dissolution of the Monasteries in the sixteenth century.

The following day, Wednesday, we went to Sutton Hoo, the site of the famous Anglo-Saxon ship burial, where we were again guided round the site, only slightly delayed by a power cut in the museum and site office. The discovery was made through Mrs. Pretty, the owner of the site in 1937. She was a spiritualist, and stories vary as to how she came to think there was something of importance in the mound. One said that she became convinced that there was treasure in Mound One on the basis of a vivid dream, in which she saw and heard the funeral procession. Another account tells how one evening she saw the figure of an armed warrior standing on the mound in the twilight. Finally, she is said to have employed a dowser who divined gold beneath Mound One. So convinced was she that there was treasure in the mound that she wrote to Mr Guy Maynard of Ipswich Museum, requesting the services of an archaeologist. He sent her Mr Basil Brown, who was released to help.

He first found, in one of the other mounds, the remains of a ship, including iron rivets, but this had been robbed in antiquity. Mrs. Pretty asked him to continue one more year, and in 1939 excavated Mound 1. He found rivets again, still in position, and emptied the ship with some difficulty due to sandfalls, and found it was 27 metres long, and clinker built, with overlapping timbers. It was revealed to be the earliest, largest and most complete Anglo-Saxon burial chamber, and it had not been robbed.

The archaeological hierarchy became interested when the news came out, and the excavation was passed over to an archaeologist from Cambridge University.

In the 7th century when the burial was made, Christianity was coming but East Anglia was still pagan. The landscape would have been clearer. Hoo is an inland promontory, and this one was in Sutton parish. The tidal River Deben runs parallel to the coast, and the site is in easy sight of the river. Neolithic, Bronze and Iron Age people have been here, but none for long as they moved as the land fertility dropped. We don't know where the settlement was, though Kyson Hill could have been King's Town.

Proceeding to Mound 2, it was felt to be energetic. It was aligned east-west, and ploughed in the middle ages. All the mounds were Anglo-Saxon, and high status. This was a pagan royal burial, probably a King of East Anglia. This was in contrast to the burials at Snape which were at all levels of society. It was the richest grave in North Europe, all top quality items, but it was unusual to be in a ship. This is a more Swedish tradition, where a king was buried with feasting items. We know little about their beliefs, but there was contact across the North Sea.

The body was completely dissolved because of the acid soil, but phosphate deposits indicated where it was. The head was to the east. It is thought likely that it was Raedwald, High King of England. When he was young he went to Kent and was baptised, but his wife was upset about this when he



*The "Running Grave" at Sutton Hoo*

royal family were the Wuffings, children of the wolf, who claimed both Odin and Caesar as ancestors.

There was an Iron Age boundary marker, and round it there were a group of burials which seemed to be execution victims, some with heads between their knees. As with the others, the organic remains had dissolved leaving a crusting to indicate the shape. These were not long after Raedwald – the best place becoming the worst place.

Finally we saw a very unusual grave of which there had been a sculptured representation made of the dissolved remains found. The body was in a position as if running or dancing, though it did seem to be an executed person. There is no parallel anywhere to this one – it would have entailed much effort in digging a massive hole, which was not usual for someone executed.

We then went to the museum where there is a reconstruction of the mid section of the ship, with the treasures found in it, and a representation of the body. There was an exquisite stone in the sceptre, and silverware from Byzantium, and a games board near the head. But apparently there was no pottery in this period – in Roman times pottery had been made in specialised factories and the technique was not learned again here till later.

Then there was another talk, on food and feasting. The hall would have been long with a path down the centre, and a cauldron, lit by fire and torch. The world outside would have been cold and dangerous, with wild animals and spirits of trees, rocks and water. Inside was warmth, light, companionship and safety, where the king benefits his people. There were no coins here, though these were soon to come. The formal feast gives life shape, but the only women present would be the queen and dancing girls.

This was a very interesting and enjoyable Moot, and a fascinating introduction to the earth mysteries of this important area.

returned. He built a temple with altars to Christ and also the old gods. The grave has been dated to between 610 and 630, and Raedwald died in 626. Some of the objects are Christian, and there is a possibility that it was not Raedwald but Sigbert. Laurence got a dowsing “yes” for Raedwald.

In Mound 17 there was a horse and a man found. It was a young man with sword and shield and the horse had a beautiful harness. This was more continental. In Mound 5 was a cremation burial of someone apparently killed in battle, with sword cuts to the head.

This was pagan, possibly Wulf. The

## LETTERS

### From Norman Darwen, Lostock, Lancashire:

With regard to subconscious siting as mentioned in Touchstone 87, it is significant that the judge in the case of the Sheffield student who urinated on poppy wreaths spoke about war memorials as sacred sites. Certainly I have always seen them as significant and their frequently close locations to churches and/or town centres means that they can occur on alignments. For example, I grew up in Leyland, Lancashire where the town's war memorial is situated between the parish church (on a mound and with a moving stones legend) and what up until the nineties was the field where the travelling fair used to set up once a year (now the back of a Tesco superstore!) It is also only 100 yards or so from a pub with a tunnel legend (it is supposedly connected to the church) and the old village cross and holy well, which stand on a staggered intersection of four main roads.

## NOTES AND NEWS

### TEMS

TEMS will not be having a programme of meetings this year, but there will be an informal get-together at the home of Mike and Lynne Vasse in Putney on Sunday March 21st. Please ring 0208 488 2875 for details. There will also be Lionel Beer's annual garden party in the summer - please ring 020 8979 3148.

### LONDON EARTH MYSTERIES CIRCLE MEETINGS

**7.15 P.M. Tuesdays, at the Theosophical Society, 50, Gloucester Place, London.**

**January 12** Mystery Animals in London, by Neil Arnold

**January 26** The Mysteries of London's Camelot, by Chris Street

**February 9** The Tarot and its Templar & Freemasonic Connections, by Beverley Frost

**February 23** London Ghost Lore, by Scott Wood

**March 9** The Evolution of Avebury, by Terry Dobney

**March 23** Sacred Turf and Football, by Chris Roberts

**April 13** Open Forum and Social.

**Next date April 27**

### New ley archive site

Michael Behrend has recently started a site which has a wealth of original literature relevant to ley hunting, including *Archaic Tracks round Cambridge* by Alfred Watkins. A collection of papers edited by Nigel Pennick shows clearly that ideas of alignments and geometry in the landscape predates Watkins by centuries (the earliest example is from the sixteenth century). One article was particularly interesting to me - *The Druidical Temples of the County of Wilts*, by E. Duke, which sets out to show the sites are in positions representing the planets in the Solar System, which brought to mind the "Salisbury Star Map" of the late Doug Chaundy. There are also books and articles on other earth mysteries

subjects, such as hill figures and mazes. There are many original illustrations incorporated in the documents.

In addition to this there is a section on map formulae, containing notes from the 1970s and 80s originally intended for studying long-distance leys and landscape geometry on British Ordnance Survey maps. Also there is a links page to other relevant sites. This website is a very valuable one for all ley hunters. The URL is <http://www.mbehrend.uku.co.uk>

## BOOK REVIEW

**Quicksilver**, by Sam Osman. Published by Scholastic, £6.99 ISBN 9781407105734

This is a children's fantasy story inspired by earth mysteries. Three teenagers from three powerful places around the world are drawn together for a quest involving a terrifying secret from the ancient past.

It is a gripping tale that is intertwined with earth-circling leys, dowsing, earth energies and other elements of earth mysteries that we are familiar with, describing leys as "fiery threads that circled and enmeshed the living worlds, and through them flowed the very force that gives and nurtures life". It is a story of time and space whose last line refers to the "vast unfathomable mysteries that lay within the leys".

The story is fantasy - elements perhaps of *Harry Potter*, *The Da Vinci Code* and *Stargate* - but the elements of earth mysteries which it contains could well inspire children to become interested in the subjects, and the author includes a brief guide at the end for finding out more about them.



<http://www.leyhunter.com>

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## **THE HIDDEN UNITY and BEGINNINGS**

*The Hidden Unity* looks at the strange phenomenon of subconscious siting of ley points, and notes that places of worship, of all religions and all ages, tend to predominate on leys. The environmental and philosophical implications of this are discussed, and the apparent necessity of worship but irrelevance of doctrine. Two ley centres are given as examples, and investigated in depth - the Shah Jehan Mosque in Woking and the Guru Nanak Sikh Temple, Scunthorpe. There is an appendix by Eileen Grimshaw on the significance of the Pagan religion to this study. Illustrated with photographs, maps and line drawings. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

*Beginnings* is about a series of potentially useful discoveries, mainly made by Jimmy Goddard over a period of about twenty years, but having some overlap with discoveries made by others. For various reasons, the investigations are all in their early stages, and some have not been continued. They include earth energy detection, natural antigravity, subconscious siting, ley width, and the olar transition effect. There is also a chapter on cognitive dissonance - a psychological factor which seems to have been at the root of all bigotry - scientific, religious and other - down the ages. The booklet is concluded with an account of the discovery of leys by Alfred Watkins. **£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

## **EARTH PEOPLE, SPACE PEOPLE**

In 1961, Tony Wedd produced a manuscript *Earth Men, Space Men*, detailing many claims of extraterrestrial contact. It was never published, and I had thought it was lost, though it has recently been located - Tony had given it to Timothy Good. To try to make up for the loss in a much more modest size, this booklet was prepared. As well as giving details of some of the more prominent contact claims, there are articles on the history of the STAR Fellowship and some of its personalities, evidence for life in the Solar System and investigation into extraterrestrial language.

**£2 plus 30p p&p from the Touchstone address. Please make cheques payable to J. Goddard.**

## **THE LEGACY OF TONY WEDD**

This CD-ROM is an electronic form of the travelling exhibition Tony planned, using his voice, writing, photographs and drawings to illustrate his research and findings in the fields of flying saucers, landscape energies and lost technology.

**£12 from the Touchstone address. Please make cheques payable to J. Goddard.**

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**TOUCHSTONE is the newsletter of the Surrey Earth Mysteries Group. £2 for four quarterly issues from J. Goddard, 1, St. Paul's Terrace, Easton, Wells, Somerset, BA5 1DX. Please make cheques payable to J. Goddard. IF YOUR SUBSCRIPTION IS DUE AN "X" WILL FOLLOW THIS SENTENCE:**